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Two fundamental defects prevent the book from receiving serious consideration. The first is its fragmentary character. The author's title, *Some Odds and Ends*, is fully justified. The disconnected and unrelated material produces confusion and leaves the feeling that no clear evidence has been adduced to support the author's thesis. The second defect is the omission of references in regard to quotations. This leaves the reader unable to determine the accuracy or completeness of interpretation. Quotations from newspapers, historical works, and governmental publications are freely made, and the interpretation of many questions may easily be open to question. The omission of references prevents verification and destroys any scientific value the book might have.

As a protest against the exploitation that exists in the capitalistic system the book will find a responsive chord in the feelings of many who have suffered from the defects of the present industrial order. Its only value will consist in its protest. Its utter lack of scientific treatment will prevent its serious consideration by students of class conflict and class relations.

J. G. STEVENS.

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COIT, STANTON. *The Soul of America.* Pp. xi, 405. Price, \$2.00. New York: The Macmillan Company, 1914.

In this suggestive but utopian book, the leader of the Ethical church outlines at length his religious program. Part I presents at once the main thesis and identifies *Religion and Nationality* instancing the patriotism of America. There is much uncritical idealism in the portrayal of American "cultural unity" and our democracy that includes the poor and glorifies women. The difficulty in so highly regarding "that state of mind which is America" is that, as the author admits, one is "too far removed from the fact"; but he claims that the falsehood "will be made true" by "the very ideals of our country." Any "subsidiary patriotisms" are regarded as sins against America. Thus, the Jews are asked to identify their aims with the national ideal; and other forms of "international fanaticism,"—"individualistic humanitarianism," the International Peace Movement and its economic interests, the anti-nationalism of the church of Rome, and anti-patriotic socialism, are all condemned as undermining the psychic integrity of the nation.

As the plan is outlined for the new American church, there would be but "one new center of public worship in each state." An "Institute of Religious Research" is to be founded for investigation in the psychology of religion; and "the new synthesis will link up religion with patriotism, and God with the Spirit that quickens men into Moral Fellowship." Somehow, "argument will be rendered superfluous," at last, and "liberty of intellectual interpretation" will be assured. The new church is not to be a state church but a "voluntary and national" one. The denominations, the differences and prejudices suddenly abolished, are to exist as "parties" in the larger whole, devoting themselves to "national idealism." The attempt is made, in explanation, to show the sociological function of religion, and to prove that it springs from group rather than from individual needs, "The social genesis of conversion" and "the saving power of spiritual environment" are discussed as illustrations.

Part II, *Christianity to be Reinterpreted in the Light of Science and American Idealism*, shows the indebtedness of the author to the theories of natural religion of his master, Sir John Seeley. Christianity must be stripped of miracles, guidance from the dead, mediumship and demonism. The humanistic meaning of theological language is analyzed at length; all of the old religious terms are retained and the attempt is made to give them new content in keeping with the new national needs. A long argument is presented for the humanistic significance of prayer "to the God in man." New grounds are sought for the millenial hope, for a material and spiritual heaven, to be attained on the earth by the use of wealth, science and eugenic knowledge. For in the new religious order the church services are to express the democratic faith, and religious coöperation is to become the dynamic of democracy.

In Part III, *Christianity to be Expressed in Scientific Language and Democratic Symbol*, Mr. Coit deals more minutely with the changes in church creed and service that are to be embodied in *A New Manual of National Worship*. He shows how doctrines and hymns have been readily adapted in the past and calls upon the poets for aid in meeting the present need for revision. The psychology of public worship is analyzed to show the effectiveness of religious form and ritual and every aesthetic ethical and social means is to be used to vitalize and enhance the power of democratic ceremony.

Aside from the casual criticism of the rhetorical, hazy, verbose terminology, and the indefiniteness and haphazardness of arrangement of the book, the insuperable objection is to the utopian impracticability of the whole scheme. The organization of a voluntary national religion is opposed by deep-seated traditional prejudices that are firmly institutionalized and slow of change. In considering the book from the theoretic viewpoint, however, it should be admitted that religion is significantly interpreted as comprising those values held by the group to be supremely worth while. God, for instance, is conceived as "that real being which men ought to focus their steadfast and reverend attention upon in order to derive from Him those benefits which are really the greatest blessings to mankind." Yet the fundamental criticism of Coit's religious philosophy is that the identification of religion with national interests outside of the realm of idealism might be dangerously irreligious; for here the highest Christian sanctions are not upheld and nationalism has ever found easy recourse to the use of the force in the name of religion and patriotism. In any case, the world changes, economic and social, which at last make possible the realization of the Christian ideals in international relations, are ignored entirely.

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CORWIN, EDWARD S. *The Doctrine of Judicial Review*. Pp. vii, 177. Price, \$1.25. Princeton: Princeton University Press, 1914.

At a time when the American public is beginning to show impatience with a judicial assumption almost unknown in other constitutionally-governed countries, this exposition has especial interest. Judicial review is treated as a natural and inevitable growth, very far from conscious usurpation. This view should tend to allay our impatience, if the courts will but learn to be moderate.